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work children of school-age so that they go to school too tired to do school-work.

J. R. MACDONALD.

LONDON.

THE EFFECTS OF THE FACTORY SYSTEM. By Allen Clarke.
London: Grant Richards, 1899. Pp. viii., 178.

Mr. Clarke has had an intimate acquaintance with the factory system, and his work shows it; but, nevertheless, his book seems to us out of proportion. We have many criticisms to offer. In the first place, though the book is entitled "The Effects of the Factory System," attempts are made only here and there to discover them. Our author describes industrial conditions as they are and have been, but he does not compare them closely with those existing before the so-called industrial revolution, nor does he endeavor to assign present social facts to the several influences which have been at work. All the hardships in the factory-worker's lot are vividly depicted, and these are assumed to be the effects of the factory system. The author thinks that he has "conclusively demonstrated that the factory system of to-day is an evil thing" (p. 174). He then proceeds to inform his reader what he would have in its place. But here we must not follow step by step. In effect, what is recommended is village communities, "each fixed solid on its own agricultural basis" (p. 174), which includes cotton growing in hot-houses (p. 175). "Modern science could soon overcome the few difficulties, which are practically none at all" (p. 176). We doubt whether modern science would agree with Mr. Clarke; certainly, modern political economy would not. Modern common sense, too, is coming to the opinion that it is folly to try to grow grapes on thorns and figs on thistles. The concluding chapters, which are devoted to recommendations are, beyond a doubt, the weakest parts of the book.

Our author's representation of the factory system is over-colored. But that it is not intentionally so, we quite believe. The earnestness of the book forces us to unreservedly accept Mr. Clarke's statement that he has "written these articles as truthfully and fairly as possible" (p. 158). But there is, nevertheless, serious misrepresentation, both of the past and present. The author has not got the feel of the earlier periods; and with respect to the present, he has not succeeded in sinking his own personal equation. The factory system is viewed by him with the eyes of the quiet-loving

devotee of the country, we should judge. *Hinc illæ lachrymæ*. But it must not be supposed that we for one moment deny great and grave ills. We are told that "the glory of their" (the operatives) "occupation is gone; the days when their labor was not a weary burden are over" (p. 50) . . . "While the machines have almost become human, the human tenders of them have almost become machines" (p. 55). I should be inclined to say that the burden is passing, and that the glory is to come in a greater degree. To invent a machine, to understand and control a machine, is not to be a machine; but to constantly repeat some few actions is to be a machine. To tend six looms in a modern weaving-shed has less promise of slavery than to cast the shuttle in the hand-loom weaver's garret. That the operative to-day has less control over his own actions than he had in the past we admit and deplore. But organization has always come at first with subjugation; and yet in politics it has culminated in democracy. Nevertheless, our author is pessimistic about the future of the factory system. He can "hardly think that it ever will be good" (p. 157). All we can say is that we dissent. But with a good deal that Mr. Clarke says we agree. Because of the above criticisms, it must not be supposed that we think Mr. Clarke has written a valueless book. On the contrary, we think that very much may be learnt from it, for it presents an aspect of the factory system which the more orthodox incline to overlook, just as our author inclines to overlook the more cheerful side which they see. Mr. Clarke has therefore done us a service, though we cannot agree with his conclusions. The book is well written, and a word of praise is due to the publisher.

S. J. CHAPMAN.

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RELIGION IN GREEK LITERATURE. A Sketch in Outline. By Lewis Campbell, M.A., LL.D. London: Longmans, Green & Co., 1898.

As the title of his book indicates, Professor Campbell has been concerned not with Greek religion as a whole but with the larger conceptions and experiences of their leading poets and thinkers. With this in view, he travels lightly over the disputed question of early origin, recognizing different sources,—“aboriginal,” Aryan, Phœnician, Egyptian,—but not committing himself to any estimate of their interconnection and relative importance, and passing on at once to a detailed account of religion as we meet it in Homer.